

family upon either throne. When the Czar dissolves his union with his standing army, when the Sultan severs his connection with his guards, when the town-paper calculates the value of his glorious union with the overruler of the poor, then we may expect to see a serious movement instigated by the slaveholders, for the abrogation of the American Union. The consternation with which the entire slaveholding region was thrown three years since by the first serious Northern demonstration to the same end, was sufficient evidence of the instinctive horror they feel at such a possibility. Some of them honestly declared in their places in Congress, that the Dissolution of the Union would be equivalent to the Abolition of Slavery. And Mr. Rhett, who long before had announced that he had resolutions in his pocket, demanding a dissolution of the Union, was earnest for the punishment of Mr. Adams, for presenting a petition to the same effect! The Slaveholders would sooner emancipate their black slaves at the South, than they would release their hold upon their white slaves at the North, whether their fighting and their manufacturing, and their importuning for nothing, and "find themselves."

It may be that there are some genuine fanatics at the South—and this Mr. DuFie may be one of them—who are serious in the wish they express for the dissolution of the Union; but the mass of sensible slaveholders know well what they are about to permit such gauds to end in nothing but sound and fury. Their zeal for Dissolution is seriously cooled by finding that there are two ends to the Union, and that the farce sanctity which has been thrown around it at the North, is fast being dispelled away from it. As the demand for the Abolition of Slavery, or for the Dissolution of the Union, is the deepest and broadest at the North, they will become serious, what they were when they first started by the word from Northern lips, and the general sense of the slaveholders of the Union. It is idle and ridiculous to suppose that men in their sense intend to fling away their power and their defense as long as they can retain them. It is the shield of Ajax alone that protects the last Bastion of Slavery from every world in arms, and there is little reason to fear or to hope that he will rush from beneath its shadow upon the houses of his enemy's backlers. It is all slavery can do now to hold its own, with all the consequence, comfort, and protection which it receives from the North; how long would it be able to stand if these were withdrawn? Almost the whole civilized world is arrayed against it—it is likely that it will willingly reject the ally from whom it derives its whole moral and physical support? Would that it might be left to its own devices! Its days would then be numbered, and it would soon be counted among by-gone and half-forgotten abominations. What a chance would not such an event work in a thousand of things at the North! How earnest would be the denunciations of Slavery by politician and by priest, free from all the exceptions and reservations which the Union now extorts from their lips! How the spirit of Liberty would revive and flourish! How irre sistible would be the blow aimed at Slavery when the arm of Liberty should be freed from the entanglements of the Constitution.

There is this wide difference between Northern and Southern Disunionists. The first is a serious and determined purpose; the last is an empty blustering bravado.

The Northern Disunionists are men who perceive that the Constitution of the country is designed to protect and perpetuate Slavery, and, therefore, in obedience to their religious convictions of duty, refuse to take any part in its administration, until the abrogation of its slaveholding provisions.

They say that the Union is practically a device by which the people of the North are made the overseers, police officers, and slave-catchers of the South, and they demand the instant annulment of such an odious and infamous compact.

The Southern Disunionists know well as we do the true purpose and intent of the Constitution, and are intent to defend it.

Their "Dissolution" is not destined to realize any of the substantial benefits the Union has conferred on them, but to freight the North into submission to their pleasure, by the threat of taking away the imaginary advantages it has conferred on her. The whole course of the South for the last fifty years, and especially for the last three, is full of conclusive proofs of this truth. The slaveholders, during Dissolution as they do Abolition. And they have told us so, and by more emphatic actions. It is lawful to learn even of an enemy. We may be sure that the policy which the lovers of Slavery most dread, is the one which its enemies would adopt and pursue. The desperate measures and mad demeanor of Southern Slavery, are premonitory proofs that its hour is at hand. The wall of fire is fast closing around its scorpion-form, and it will soon burstings stings in its own brain. All its enemies have to do is to feel the heat, and to refuse to interpose themselves, under any pretense, between the sacred flame and its fatal prey—q.

RECENT PUBLICATIONS.

A Discourse on Slavery and the Annexation of Texas. By Orville Dewey, Fader of the Church of the Messiah, in New-York. Cyrus C. Francis & Co. 1844.

In the earliest printed books we find the imprint at the end of the volume. This sermon of the Rev. Dr. Dewey, has to be, on the above title-page, but its real purpose we get at, as in the old books, at its close, the following note:

The author of the Discourse delivered a lecture last winter in New-York, on "American Morals and Manners," in which he touched upon the subject of Slavery. Words and sentences were caught up from newspaper reports of that Lecture, and wrenched into a charge against the author, and his party, and the press. Discourse. The object of the Lecture was, on the point now in hand, to defend the country, against the charge of being a party to the slave, and to have it shown that we were slaves, or that we do not emancipate them immediately. The origin of the system was then pointed out, the causes, and the fact of the physical existence of the Slave were apt to be overrated by Abolition and Foreign writers.

They were apt to call it a baseless, hollow, and impudent, and by various other hand-wringing. Whether such a storm of foreign reprobation, mingled with gusts of domestic spleen and discontent, the author is content that wise and sensible men should judge."

This very lame apology for the misrepresentations and calumnies contained in the lecture on "American Morals and Manners," will pass for what it is worth with those who remember their refutation by Dr. Smith, and the virtual refusal of their author to defend them, or publicly acknowledge them to be erroneous, while at the same time he omitted to repeat them, because apparently convinced of their falsehood. When the Lecture was given in a neighboring city, the trial treatment which that Lecture was subjected to by the Reporters, was that the author was to be overruled by the Reporters, who were not the world told so at the time, and the true version was that he was nothing objectionable, but let that pass.

GEORGE F. WHITE.

I long ago grew out of the bad habit of attending upon pro-slavery ministrations in Church or Meeting; but evidently to hear this High Priest of the Friends, led me a few evenings since to waste a few hours, that might have been much better spent, in Rose street Meeting-house. The occasion was a special one, and the discourse by George F. White, was, I suppose, considered one of his mightiest efforts. Had I gone there expecting to be fed, I should have come away "enriched for the bread of life." It was, I was more, not less hungry when the services were ended, than when they began, for we were called feasted to a feast of the dry herbs of doctrine. The only thing said is that worth repeating, was the assertion, that the only unpardonable sin is the sin against the Holy Ghost, and the explanation of what this sin is. Herein, said the preacher, lies the knowledge of all true charity, for we have the right to call any man a sinner, and to do so, because of his sins; but we have no right, and the request of friend Davis, of Salem, Ohio, shall be complied with.

TO CORRESPONDENTS.

E.'s communication is a file for insertion. James Fulton's letter has been unavoidably postponed till this week; the other shall follow in successive papers. Henry Green's answer to Gerrit Smith shall have a place soon, as will be William Jackson's articles received some time since.

The Boston Anti-Slavery Standard, issued by Com

pt. P. C. Davis, a member of the American

Friends, is a special paper, the

Editor of which, Mr. G. M. English, an Englishman,

the Alsatian, was lying on an anchor, five miles off Co

bindia; her boat came alongside, manned by two officers,

the friends in neighboring towns are invited to

meet at Liberty Hall, at half-past 10 o'clock, A. M.

Edmund Quincy, C. L. Remond, Francis Jackson, W. White, and Wendell Phillips, who are expected to be present on the occasion. Let Bristol county awake for the bondman, and send forth a renewed remonstrance to the Non-Slaveholders, religious or po

litical."

Per order New-Bedford Anti-Slavery Society.

New-Bedford, Oct. 3, 1844.

WEYMOUTH ANTI-SLAVERY FAIR.

It has been found impossible to make preparation for this Fair quite so early as was at first proposed, and no

time for the cause are entrusted to my friend friends

and industry, that the occasion not fail to do what it

now promises to be of great importance to the

Anti-Slavery Enterprise, and the national interest to its

friends.

Very few healthful articles from abroad

have been received, and the time is now for making

more, and that a large attendance of persons

by sewing meeting is more than ever desirable, as the

time of the Fair approaches.

MARY WESTON, SARAH H. COWING, & Com.

TO ABOLITIONISTS, AND THE PUBLIC IN GENERAL.

At a meeting of the Executive Committee of the

Ohio American Anti-Slavery Society, held at Salmon,

September 3, 1844, William W. Brown was employed

as agent for that Society, and authorized to hold Con

ventions, solicit donations, receive and collect pledges,

etc. for the cause.

LOT HOLMES, Chairman pro tem.

JAMES BARNAY, Sec.

AMERICAN FREE PRODUCE ASSOCIATION.

The sixth annual meeting of the society will be held in

Philadelphia, on the 15th of October month.

To all persons interested in supplying them with productions

free from the guilt of Oppression,—and to the members

of the Anti-Slavery Society, an earnest invitation is

extended to all to be present.

They may be essential to carrying on a work which they

consider essential to serve a conscience void of offence

toward God.

—To the Abolitionists who do not return

to their meetings, but may be present, they may

learn—just in this UNION WITH SLAVERY, they are

upholding a system which they wish to destroy.

JAMES MOTT, Chm. Ex. Com.

Philadelphia, 9th mo. 1844. 1844.

GENERAL INTELLIGENCE.

Foreign.

ARRIVAL OF THE CALEDONIAN FIFTEEN DAYS LATER THAN USUAL.

The steamship Caldonian arrived at Boston on Thursday morning, by which we have intelligence from England to the 19th ultimo, her day of sailing.

By this arrival was have the important intelligence of

the steamship of Orient, and her colleagues by a re

view of steam, and the termination of the war be

tween France and Morocco.

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